و

The twenty-seventh letter of the alphabet; called وَاوٌ: it is one of the class termed شَفَهِيَّة [or labials], and is a letter of augmentation. — For the uses of و as a particle see Supplement; for و in the sense of بل see a verse in art. قصد; و giving fulness of sound to ـُ, see نظر; و used لِلتَّذَكُّرِ, see الف التَّعَايِى in art. ا, and see الف الإِسْتِنْكَارِ; و in the sense of ب, see a verse in art. عسل. — As a numeral it denotes *Six.*

وأ

R. Q. 1. وَأْوَأَ, inf. n. وَأْوَأَةٌ, *He* (a dog) *barked.* (A.) — Also inf. n. وَأْوَاءٌ ([respecting the form of which see ظَأْظَأَ] in the CK and a MS. copy, وَأْوَأَ) *He* (a jackal, ابْنُ آوَى,) *cried,* or *barked.* (K.) — [See also وعوع.]

وأب

1. وَأَبَ, aor. يَئِبُ, inf. n. وَأْبَةٌ [app. a mistake for وَأْبٌ and إِبَةٌ], *It* (a hoof) *was contracted in its edges,* or *in its fore edges.* (Az.) See وَأْبٌ. — وَأَبَ, aor. يَئِبُ, (Ṣ, K,) inf. n. وَأْبٌ (Ṣ) and إِبَةٌ (Ṣ, K) *He contracted himself,* or *drew himself together,* or *shrank; and was ashamed.* (Ṣ, K.) — وَأَبَ (TA) and ▼ اتَّأَبَ (Ṣ, K) *He was ashamed,* (Ṣ, K,) مِنْ شَىْءٍ *of a thing.* (TA.) — وَأَبَ, aor. يَئِبُ, *i.q.* انف [app. meaning *He was disdainful*]. (TA.) — وَئِبَ, [aor. يَوْءَبُ: see وَطِئَ:] *He was angry.* (K.)

4. أَوْءَبَهُ *He did to him an action of which one should be ashamed:* (Ṣ, K:) or *he made him angry:* [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or *he turned him,* or *drove him, back with ignominy, from his affair,* or *from the object of his want:* (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'ál, *from his companion,* عن صاحبه: TA:) as also ▼ اتَّأَبَهُ; (K;) meaning *he turned him,* or *drove him, back with ignominy:* (TA:) or اوءبه also signifies *he turned him,* or *drove him, back from his affair,* or *from the object of his want.* (Ṣ.)

8. اِتَّأَبَ: see 1 and 4.

وَأْبٌ, as an epithet applied to a solid hoof, *Strong, contracted in the edges,* or *in the fore edges, and light:* (K:) or simply *strong:* (L, art. رضخ:) or *round like a cup* (*such as is called* قَعْبٌ); *cup-shaped;* (Ṣ, K;) *and that takes* [app. meaning *occupies*] *much of the ground:* [(see also تَنَاهَبَ:) accord. to Freytag, *hollowed within, so that it takes up* (tollat) *much earth:*] (K:) or *i.q.* حفيظ: (Az, as cited in the TA:) [but this I incline to think a mistake for خَفِيفٌ *light:*] or *of excellent size:* (K:) or *of moderate size; not wide, nor contracted.* (T.) — وَأْبُ الحَوَافِرِ *Having hoofs contracted in the edges,* or *in the fore edges.* (Az.) See also وَأْبٌ above. — وَأْبٌ A *large,* or *big, and wide,* arrow: (K:) [but I think that, for مِنَ القِدَاحِ, in the K, we should read من الأَقْدَاحِ; and that وأب is therefore an epithet applied to a cup, such as is called قَدَحٌ; as Golius and Freytag have understood it; and not to a قِدْحٌ: see what follows]. إِنَاءٌ وَأْبٌ *A large,* or *big, and wide, vessel: a wide vessel:* pl. أَوْآبٌ. قَدَحٌ وَأْبٌ *A large,* or *big, deep, and wide,* [*cup*]. (TA.) — قِدْرٌ وَأْبَةٌ *A wide,* or *ample, cooking-pot.* (TA.) — See also وَئِيبٌ. — وَأْبٌ *A great* camel: (Ṣ, K:) accord. to some. (Ṣ.) — وَأْبَةٌ A *short and broad* she-camel, or woman. (TA.) — A female *of middling make, between good and bad,* or *handsome and ugly.* (TA.) — *A small hollow,* or *cavity, in a rock, that retains water.* (Ṣ, K.) — بِئْرٌ وَأْبَةٌ *A wide and deep well:* (K:) or *a deep well.* (L, K.)

وَئِيبٌ *Wide,* or *ample:* syn. رَغِيبٌ. (TA.) — قِدْرٌ وَئِيبَةٌ *A deep cooking-pot.* (T, K.)

إِبَةٌ, (Ṣ, K,) in which the ة is a substitute for the [incipient radical] و, (Ṣ,) and ▼ تُؤَبَةٌ, (Ṣ, K,) in which the ت is originally و, (Ṣ,) and ▼ مَوْئِبَةٌ, (K,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace,* or *ignominy:* (Ṣ, K:) *shame;* (K;) *and a contracting of one's self,* or *shrugging:* (TA:) *a vice; fault;* or *the like.* (Aboo-'Amr Esh-Sheybánee.) — Ex. نَكَحَ فُلَانٌ فِى إِبَةٍ [*Such a one married in a manner that was disgraceful;* or, *of which one should be ashamed:* i.e., *married a woman of low origin,* or *the like*]. (Ṣ.) — Dhu-r-Rummeh says,

• إِذَا المَرَئِىُّ شَبَّ لَهُ بَنَاتٌ •
• عَصَبْنَ بِرَأْسِهِ إِبَةً وَعَارَا •

[*When the Marace has daughters that have attained to puberty, they bind upon his head disgrace and ignominy*]. (Ṣ.) — طَعَامُ تُؤَبَةٍ ▼ (or طَعَامٌ ذُو تُؤَبَةٍ, as in the TA,) *Food of which one should be ashamed to eat.* Mentioned by AA on the authority of an eloquent Arab of the desert. (Ṣ.)

تُؤَبَةٌ and مَوْئِبَةٌ: see إِبَةٌ.

مُوئِبَاتٌ *Foul,* or *disgraceful, qualities,* or *dispositions.* (Ṣ, K.)

وأد

1. وَأَدَ, aor. يَئِدُ, (inf. n. وَأْدٌ, Ṣ, L, &c.) *He buried* his daughter *alive* (Ṣ, L, Msb, K) *in the grave,* (Ṣ, L,) *and put a load of earth upon* her. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Ḳur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (Ṣ, L.) — الوَأْدُ الخَفِىُّ a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina:* as also ▼ المَوْءُودَةُ الصُّغْرَى because this act resembles that of burying a child alive, and is done with the same motive. (L.)